



ISSANJI

HARTFORD STREET ZEN CENTER

57 Hartford Street, San Francisco, California, 94114. (415) 863-2507

- SUMMER 1998 -

HSZC is a neighborhood Zen Temple in the heart of the Castro district that provides a practice place for gay men, lesbians, and friends. It is also called Issanji, "One Mountain Temple," after its founder Issan Dorsey Roshi. The Temple was started in 1980, and offers a daily practice schedule, sitting instruction, Saturday lectures, and special mid-day sittings for the HIV community and caregivers. The resident teacher is the retired Abbot Zenshin Philip Whalen, who is available for dokusan (practice interviews) by appointment.

Intimate Training

by Alan Senauke

Excerpts from his Saturday Dharma talk at HSZC. Alan is a Soto Zen priest, ordained by Sojun Mel Weitsman in 1989. He lives at the Berkeley Zen Center with his wife Laurie and their two young children. Alan works as Director of the Buddhist Peace Fellowship.

Dogen writes in the *Shobogenzo*, *Intimate Language*. "Intimate means close and inseparable. There is no gap. Intimacy embraces Buddha ancestors, it embraces you. It embraces the self, it embraces action, it embraces generations, it embraces merit, it embraces intimacy itself. Right now in this very moment. Right now if you are intimate with yourself you are intimate with others. You are intimate with Buddha ancestors, intimate with all other beings. This being so, intimacy renews intimacy. Because the teaching of practice and enlightenment is the way of the Buddha ancestors, it is intimacy that

penetrates Buddha ancestors. Thus intimacy penetrates intimacy."

I think this conveys a flavor of the teachings we receive. It's a difficult practice because as soon as we're aware of being intimate with something, or someone, or some situation, we want to control it in some way. We want to be loved or to be satisfied. We want to be healthy and we want others to be healthy. So we fall off of that simple intimacy of thoroughly accepting each other and the circumstance we are in. Not just because we have a grasping desiring mind, but also because we have a deep wish for things to work out, for people to be happy, for people to be well. For there to be peace and not war. For children not to go hungry. And these questions pull us out of the present moment.

The starting point of our practice is intimacy. Being able to look directly at what and who is in front of you. Sometimes this is a hard thing. For many years this center was also a hospice. All of us in this room have had to encounter the death of a loved one. We've had to look death in the eye, stay with it, and



Bodhisattva, Eighth century, Nara

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experience that intimacy. Sometimes it's deeply painful and full of grief. And at the same time, the intimacy of life means that all kinds of things simultaneously go on. As someone's dying is going on, we ourselves still have to eat and drink, go to the toilet, and wash up. We have all these activities to do even in the face of being with someone who is dying. Even in the face of being with ourselves and dying. And that is being intimate.

In sitting, we are given the gift of a practice that allows us to meet ourselves in an unflinching and kind way. To remember why we are here. We are breathing, sitting upright, and facing the wall. That is where kindness can begin – in zazen. And that is how we train. We move our zazen mind out into the world, so that it serves us in every situation. So that we are unafraid to look deeply at ourselves, and can communicate kindness.

When we are sitting we see many wonderful places of enjoyment, but we also see places that are sour and grasping and not nice. Both sides are offered in the moment. Be intimate with it. Don't try to make it something else. Recognize the nature of impermanence; it may be who I am at the moment, but it's not the sum total of who I am. If I don't look at it deeply I am likely to be trapped into a way of thinking about myself or others. If I am willing to breathe into it, sit up right and face it, then I see the subtle way that the mind moves. There is nothing left out or excluded. At every moment each of us together is creating a new reality of ourselves, of the room, the city and the world. We are sitting in all those places. There is no boundary between any of those things, no place to spit. The body we carry around has a skin and a form, yet when it moves, everything around it moves simultaneously. This is an incredible mystery.

In one of Pema Chodren's books she offers zazen instruction: How we sit upright and follow our breath and posture, yet allow our concentration to be a permeable membrane. We let the world seep in. Sounds, smells, and thoughts come in and move through. We sit upright and breathe. Rather than keeping a tight, fiercely concentrated mind, we have this big intimate mind that stays with everything but is not pushed around by it. That is a character of our style and practice. We sit here being intimate with ourselves, let everything pass through, and pay attention to what things say. Meeting all the circumstances of our life, we come upon a thoroughly intimate, human way to live. But if we don't develop a regular practice we may not become intimate with the many corners of our minds. So I set an intention to be regular, to regulate my life. The time I spend this way, in the present, in zazen, is a gift to myself and everybody else.

HSZC News

The Annual Member's Meeting on Sunday, May 17th began with remarks from HSZC president David Prowler. "A year ago only Maitri residents were living here. Now Maitri is flourishing in their new location and HSZC has four practicing residents: I thank them for adding so much energy and spirit to this temple. Monthly one-day sittings have been reinstated, classes held, and there have been great speakers for our Saturday lectures." Zenshin said, "We have ancestors who have done a lot of work to get us here like this. We are not out on a limb by ourselves, we are part of a long line of folks." Resident Peter Damien finds it "miraculous to walk downstairs and go to the zendo each morning," while Bob Ebert says that living here feels like home and family and his practice has strengthened.

The front garden was cleaned up, thinned out and given a Kyoto-style face-lift by **Mugan Peter Damien**, who also installed a water filter in the kitchen. **Mugan** and resident **Bob Ebert** added to the glassware and put up blinds in the dining room, and **Carl Jerome** contributed some really elegant flatware. The tangled back garden has tiny plastic signs along the pathways announcing the impending blooms of *Roaring Jelly*, *Mysterious Monique*, *Oriental Elegance*, *Trim the Velvet*, *Ragin' Cagin*, and *Medicine Wheel*. Our new neighbor **Shaun**, who bought the old Maitri building next door at 61 Hartford Street, wants to keep the back gardens connected.

Board of Directors Election: Welcome to new board members **Peter Damien**, **Carl Jerome**, and **Ross Todd**. Re-elected for 2-year terms were **George Gayuski** and **Lynn Menefee**. Continuing in the second year of their term are **David Prowler**, **Don Herald**, **Brit Pyland**, **Shunko Jamvold**, **Kokai Roberts**, **Top Castano**, and **Jaku Kinst**. Thanks to retiring board members **Myo Lahey** and **Marty Kidwell**. **David Prowler** will continue as HSZC President, **Don Herald** as Treasurer, and **Lynn Menefee** was elected as Secretary.

One-Day Sittings have been reinstated on the first Saturday of each month. The sitting goes from 5:00 am to 5:00 pm with optional half-day or partial-day sittings also available. The day includes morning service, *soji*, *oryoki* breakfast in the zendo, a dharma talk by **Zenshin Philip Whalen**, midday service, silent lunch, and tea. *Dokusan* with resident teacher **Zenshin Philip Whalen** is available upon request when making your reservation. Call **Carl Jerome** (415) 431-5077 to reserve a space, make

arrangements for a shorter sitting, for scholarship information, or *oryoki* instruction. Cost: Members \$25. Non-members \$35.

Upcoming Class in September based on the landmark poem in the Zen tradition called *Faith in Mind*. In this class we will study the poem as a practical guide to meditation and view, and will call on the contemporary commentaries by D.T. Suzuki, Ch'an master Sheng-yen, and Sonoma area Zen teacher Jim Wilson who will join us for the last class. Facilitated by **George Gayuski**, the class will meet six Tuesday nights from 7:30 pm to 9:00 pm from September 8th through October 13th. Please Pre-register: E-mail hszc@aol.com with "Faith in Mind" in the subject line, or send a check payable to HSZC for \$45 to Kokai Roberts, 300 Page Street, San Francisco, 94102 and include your name, phone number and class name.

New Group to Meet At HSZC: Meditation for Recovery on the 2nd and 4th Monday of each month, 7:30 pm to 9:00 pm. In the spirit of supporting the brave and challenging process of recovery, we are offering meditation instruction, practice and discussion in special sessions designed specifically for people in recovery. Contact: **George Gayuski** (415) 861-6160 or email HSZC@aol.com.

Outreach: On May 22nd Thurgood Marshall High School held an outreach for the Gay/Lesbian/Straight Student Alliance about spiritual alternatives for gay/lesbian/bi/transgender youth. **Mugan Peter Damien** attended representing Hartford Street Zen Center. *Sh'ar Z'hav* and *MCC Eureka Street* also attended. Mugan expected a few students for an intimate little discussion; however, more than seventy appeared. The students had informed and penetrating questions following statements from the three "religious" communities. Each representative related how repressed/oppressed high schools were back when they attended them. The histories of their founders and personal decisions were described; and they discussed about whether to abandon their own cultural traditions to adopt one that is not "doctrinally homophobic," or to remain within their "Western" cultural tradition and work to change it. The student's discussions were inspiring and hopeful, and it concluded with a sense that the dialogue would continue. Several students approached Mugan for specific information about zazen practice and HSZC's schedule.

Saturday Dharma Talks: Thanks to **Ryushin Paul Haller, Mark Lancaster, Darlene Cohen, Zenshin, Michael Wenger, Taigen Dan Leighton, Daigan David**

Lueck, Seido Lee deBarros, Kyoshin Wendy Lewis, Shunko Jamvold, Barbara Kohn, and Lou Hartman for sharing their sense of practice with us. Thanks also to Sangha Evening presenter in June, **Cynthia Kneen**.

Community Thrift Store recently sent HSZC a check for \$140. Please keep your donations of old clothes, furniture and books coming. When dropping off donations at the back door register them to HSZC, account #155. Community Thrift is located at 625 Valencia Street at 17th. (861-4910).

Business Corner: Books available for sale: *Canoeing Up Cabarga Creek*, Zenshin Philip Whalen's book of Buddhist poems – \$12, and *Street Zen* by Tensho David Schneider – \$13.

Web Site: Visit HSZC's web site at <http://members.aol.com/hszc/index.html>. E-mail HSZC@aol.com.

Newsletter Production: Please help us maintain our mailing list. If you move, give us your new address. If you no longer wish to receive the newsletter, let us know. Donations for production are much appreciated.

Maitri Update

by Tove Beatty

Since Maitri opened at 401 Duboce Street in December, 38 residents have been served, 21 of whom have peacefully died and two of whom have moved out to more independent situations. The ongoing, holistic program of resident support is working splendidly, as everyone who lives at Maitri gets their physical, emotional, psychological and spiritual needs met in a variety of ways. Not only do VN&H and Maitri continue to provide top-of-the-line medical services, but great food, massage, musical performances, friendship, outings, meditation and prayer sessions are regularly offered.

Recently, Maitri experienced a series of holiday deaths. During Easter week, the household was rocked by five deaths, and over Memorial Weekend, three people passed. The deaths affect the household as never before – many who live there are stable and must share their home with those who are transitioning. Maitri's staff is learning about the difficulties of providing both hospice and non-hospice care in the same setting. As a result of these experiences, Maitri's provides ongoing bereavement and spiritual support and general diversion (outings, fun and games, etc.). Weekly group support meetings for residents are also

offered, as well as monthly memorial services and house meetings.

Maitri has had some special requests lately in regard to the dying process. Among them: in April, we were afforded the unique opportunity, with the help of HSZC Board member **Top Castano**, to invite Venerable Lama **Lodru** from *Kagyü Droden Kunchab* of San Francisco and **Ngawang Chotak** of the *Tse Chen Ling Center* to provide deathbed support and perform the *Phowa* (transference of consciousness) ritual at the request of a dying resident. The resident was surrounded by meditators the night he passed. He died peacefully and his body was allowed to rest for the required three days while practices occurred.

Other guests at Maitri have included Miss America who, on March 31st, visited with bedridden residents and had lunch with the household, declaring our place the "home of the best cornbread she ever tasted." Miss America, 20-year-old **Kate Shindle** from Illinois, promotes an active agenda of HIV prevention, including advocating needle exchange and condom distribution. Her autographed photo became part of Maitri's celebrity gallery – which includes **Allen Ginsberg**, **Elizabeth Taylor**, **Peter Coyote** and **Patti Smith**.

In addition to regular Tibetan meditations on Mondays and Zen meditation on Fridays, (facilitated by **Jerome Petersen**), Maitri will offer a Bible study and prayer fellowship on Thursday evenings, complete with a gospel band. On Fridays, an acclaimed pianist from England graces our post-lunch gathering in the living room with fabulous music and sing-alongs. The San Francisco Bluegrass Association sends over musicians with guitars and mandolins on Saturday afternoons. Our in-house musician, **Cathy Conway**, sings regularly at the bedside. We are blessed by the collective talents of everyone who volunteers here, musical and otherwise. If you are interested in volunteering in any capacity, please call Tove at 863-8508. We always need your help.



The Heart of Compassion

by Jim Wilson

Excerpts from his Saturday Dharma Talk at HSZC in August of 1997. Jim Wilson (Tundra Wind) is a priest ordained in the Chogye tradition of Korean Zen. Formerly abbot of the Chogye Zen Center in New York, Jim now lives in Sonoma County where he has been teaching since 1985.

There is an idea in Mahayana Buddhism called *bodhicitta*, which means the illuminating mind. Ultimately it's described as practicing for the benefit of all sentient existence... I think it is very good that people have a meditation practice they can go to when their lives are stressful so they can get centered and calm down, but that motivation is primarily concerned with one's own well being. *Bodhicitta* is the arising in one's consciousness where one engages in this kind of practice for the benefit of others.

An example of *bodhicitta* I really like is from the movie, *Brother Sun, Sister Moon*: Claire decides she wants to join St. Francis of Assisi's little band of renunciates and when Francis hesitates she says, "Don't reject me. I no longer wish to be understood. I wish to understand. I no longer wish to be loved, I wish to love." This is a great illustration of how *bodhicitta* is a shift in consciousness, a turning of our mind towards an awareness of our interdependence.

This *bodhicitta* that arises in the mind is a consequence of our becoming less self-involved. That's why practice is necessary and just reading about these ideas is not sufficient. Ideas are the lens of the mind – they bring certain things to the foreground while other things shift into the background. But to ask the discriminative consciousness to understand compassion predicated on the interdependence of all things is like asking the liver to pump blood. It can't do it. Even the idea of interdependence and compassion can become fodder for discrimination. So how do you get out of this dilemma?

If we drop the understanding of compassion into the body then we move from the idea realm down to the image realm. In a Buddhist context, the images of compassion are provided by the *bodhisattvas*. *Kwan Yin* is a caring energy – when someone is suffering you want to reach out and make it better. Then there is *Hotei*, the laughing Buddha, whose kind of compassion says, "They have to learn the hard way. Maybe I do know a better solution to their predicament, but gotta let that one go." The two of them create a nice balance. Similarly do the other images of compassion.

Continuing beneath the image level we move to the elemental energy realm, which is formless, and the way you access the elemental realm is through resemblance; "What does compassion resemble now?" This floor resembles compassion. It's supporting us now without our even asking. You move from thinking about compassion, to visualizing compassion, to perceiving compassion moment to moment. Don't allow your mind to go someplace else. What does compassion resemble now? Keep it where you are. Then the entire world becomes the body of *Kwan Yin*.

When we drop the energy of compassion deeper into our organism, then we give voice to compassion. In the Zen tradition, stories about the ancient masters give us an image, a model, a voice of how to manifest this understanding of the world... Then we have what I call the heart of compassion. When the heart of compassion manifests itself there is a feeling of gratitude in your chest. When you feel grateful for something, you feel connected to it. You don't feel grateful to things you don't feel connected to. The interconnectedness of all things is the primary point of the Buddha's realization. The wisdom of the heart is where that realization appears, and gratitude signals that presence. For most of us, gratitude is an atrophied form of wisdom because our society does not reward us for that understanding.

There are specific ways to cultivate the wisdom of the heart. One such contemplation is: "I will treat every single person I meet as if they were my only child." The point is to cultivate the understanding that we are interconnected, and to awaken the wisdom of the heart by spontaneously focusing on that which you feel grateful for. As we move through the world, combative feelings can arise and cut off the wisdom of the heart, and the contemplation is an antidote. The body of compassion means moving through the world moment by moment until compassion infuses our whole life.

So how do we practice for the benefit of all sentient beings in our *zazen*? If one understands that absolutely everything in existence is connected, then one begins to perceive and understand *zazen* as an activity that the whole world participates in. We do not breathe ourselves, the world breathes us. When we sit in *zazen*, our mind is not separate from other minds, our heart is not separate from other hearts, and our body is not separate from other bodies. It is the world that sits us. That is the key to understanding how meditation practice is a manifestation of *bodhicitta*.



Zen Dish

Your letters and articles are always welcome. Next newsletter deadline is September 1st. Contact HSZC, Attn. Newsletter, and Email: HSZC@aol.com, or call Jennifer Birkett (415) 647-0465.

Looking for the Source

by Mugan Peter Damien

Many years ago, I traveled to Japan with **Maezumi-roshi**, and to all the Chinas and Korea on my own. Yet, I had a desire to visit places where the Buddha really lived. Due mostly to the success of the Alpo Dog Food TV commercial that Gobi and I made for national broadcasts, I was able to take off for India and Nepal via Bangkok in April. On the way home, I was on Bali, the only Hindu Island in Indonesia with lots of Buddhist monuments.

I had to leave **Gobi**, my service dog, in San Francisco and rely on my white cane skills! My vision is not adequate for safe travel, so in each place, I had personal guides, cars and drivers.

Unlike hot, humid Bangkok, Kathmandu was a dry, welcome 72 degrees, but it sprawls like LA, and the air is polluted. I spent most of my time touring outside the Valley. Hinduism and Buddhism both flourish in the hills of the Himalayas. Bhaktapur, the fifth century Capital, was my favorite Nepali built environment. I trekked with English blind folks at the base of Mt. Everest up to the tree line. My excellent guide in Nepal was Rajiv Khadka whose brother, Tej, is a Thangka expert in Thamel, where I stayed at a most comfortable family-run hotel, the Utse.

India was given to me as the gift of nearly a billion people, over 40 centuries, through a brilliant guide named Ragshaw Rahi. The Indians add 'gi' to the end of names they honor. "Ganges" is what the Brits heard when the Indians called the river, "Gangaji," or "Sacred Ganga." We started there before dawn, witnessing Hindus doing their prayers, bathing, cremating the dead, pouring ashes into the water, washing clothes and watching the sunrise. Then we walked through the Narrows of Varanasi (Benares) surrounded by noise, scents, beggars, sadhu's, corpses, Brahmin women in silk and perfume, lepers, tourists, goats, cows, mosques, temples, shrines, monkeys, food stalls, vendors of all sorts. We were embraced by all-life and all-death, all-beauty and all-ugliness at once.

With the Himalayas in my memory, I came down into the late 20th century version of the culture into which the

Buddha was born, near the border with Nepal. At Sarnath, our next stop, he began teaching the Four Noble Truths and the Eightfold Path to Enlightenment. Despite plunder during Muslim Conquest, the monuments remain vivid and compelling. The ride on an Indian train overnight to Calcutta was too! My Calcutta guide went out of her way to get me to all the places I wanted to visit, the British Imperial Monuments, Kali's Temple ("Kali Cuta," from which the Brits made "Calcutta") and Gandhi's Khadi Cloth Factory and Mother Theresa's Mission and tomb.

The other end of El Nino, (118 degrees, humid, fires) combined with smoking volcanism, provided an intense atmosphere. I've never met more wonderful, genuine or beautiful people than in these places. And it was synchronicity that **Michael Wenger** should come to HSZC on May 9th, and talk about seeking "tradition" in Buddhism. It was a wonderful trip and I am glad I went, despite problems with water and the heat. But I come away from it knowing that the source of authenticity or tradition is really not in these exotic places somewhere in Asia. We carry it inside ourselves.

*Looking for no self
in the creek
wood floor
bus takes off
between bird calls
& songs of coming home
all within ear shot of a bell
what self
where* – Jonathan Schaffner '98

Reigning Cats and Dogs

by Peter Damien

In April, while I was on pilgrimage in Asia, my bodhisattva service dog **Gobi** stayed with my dentist. But he didn't forget any of his training. Gobi leapt into his harness the first chance he had, being into both bondage and leather. **Bob Ebert's** Arhat dog, **Dexter**, a hound/black lab mix, has joined Gobi and **Buckley** for weekends, a situation that Buckley at first merely tolerated. Now Buckley seems indifferent to both dogs. Dexter is still curious enough to sniff Mr. B, but Buckley just keeps still, so the dogs are not incited to chase the wise, old cat, who has begun to stretch out in all available patches of sunshine no matter where they are. Sometimes people mistake him for a black meditation cushion.

Living Life Fully The Cello Talk

by Hoshin Pat Leonetti

*Excerpts from her HSZC Dharma talk in August, 1997.
Hoshin Pat Leonetti is Director of Green Gulch Farm Zen Center.*

I want to talk about "living fully the life we are given." I first came to Zen Center after working for 30 years in health care and hospice, where I had been very engaged and felt open hearted in the work I was doing. Then suddenly this amazing question swept through me and grabbed my attention: What is death? I didn't understand what death was, even though my life's work was to be present with people who were very ill and dying. So, one day it seemed I needed to change my ordinary life and give some attention to this question. The question took over. What is death?

Silent meditation seemed to be the way for this exploration to unfold, so I went to the San Francisco Zen Center. Not realizing zazen instruction usually comes first, I just walked in and sat down. That was the beginning, coming home to zazen, and immediately connecting with this practice. It felt true, "this is where I belong." So now, after 15 years of sitting and being involved in various ways at Zen Center, my question about death has shifted to an understanding that "living life fully" is how we meet death. It shifted from a question in my head, to an understanding deep in the body/mind... just fully live life, and allow the unanswerable question to be... life, birth and death. No birth, no death... life.

In Zen training we're continually asked to start anew, assume unfamiliar roles, look in all the corners of our being. This encourages flexibility, readiness, openness. My recent experience of filling a new position at Green Gulch Farm Zen Center has created this tumbling practice effect again. And I have been deeply reminded of the cello.

When I was a little girl, I heard a recording of incredibly beautiful music that filled my whole body and heart. It made me want to dive into the record... what was that magnificent sound? I didn't even know it was a cello, until the record stopped, and I read the label. When I began school, and it was music time, I asked if I could play the cello. The teacher said, "You can when you are in the sixth grade." So, a longing to meet this cello began, and continued for a long time. When I finally got to be a sixth grader, and went to the orchestra try-outs, another student

who already knew how to play the cello got in. I was broken hearted and went home and cried to my parents. There was a lot of suffering around this cello experience – because it was the first time I had met the life experience of a longing not being met. Life also includes suffering.

Now, after some years of sitting, it seems that not only am I the cello, but also that I play the cello. Zazen is now the cello. There is this same mysterious feeling of connection to zazen that I used to have with the cello. The longing has disappeared, because it isn't necessary to be an expert musician. Now "listening" is one of my main goals. Not so much playing or acting, but listening to all the people who come to talk, listening to the way of all the Buddhas. There is a cello in the orchestra, but more importantly, there is the orchestra. There is a spaciousness with sitting that allows us to keep moving in this amazing world. The suffering of all of us, the suffering of the world, is the music of the cello.

So, we live fully the life we are given, beyond all the piles of paper on our desks, and we join our sitting practice. Our sitting practice which gives us the gifts of the Buddha's teachings, the gifts of compassion and wisdom. Each new thing we look at is our cello. There are so many ways to play it. Our aging is our cello. Many of us (actually all of us) at Zen center are getting older. Soon I will be 60 years old. How do we play that cello? We all sit together and have this practice to inspire each other. My friends ask, "Why have you done this with your life? What does it mean to you?" And I say, "If every person in the world sat still, in silence, each day for a short time, we would have a very different world." That is my faith, and that is where I place my life. Our sitting is the birth and death of life. The trick is to keep sitting, no matter what is going on, and have that faith.

Steven Mitchell wrote these words some years ago called "Cello."

It rests inside its close fitting red velvet case, the way medieval monks slept inside their coffins. But it doesn't meditate on death. It has already died and barely remembers sunlight, water, the wind among the branches. It lies there in the dark, feeling all through its graceful curves, the memory of a hundred years of music. And sometimes dreaming of heaven. The box sweats. Taken out to be played, it knows that by itself it is nothing. That it would be incapable of producing a single note, even if it were a Stradivarius. So it gladly assents to having its strings tightened, painful though this is. It wants to be perfectly in tune, stretched to its utmost but not straining. When it feels ready, it leans back and waits for the bow to be drawn across. For the resonance to fill it completely.

Thank you very much for your listening.

Groups Meeting at HSZC

HIV Sitting Group: For those with HIV, caregivers, lovers, and friends. Meets Tuesday, Thursday and Friday at 10:30 am. Meditation instruction offered in secular terms, followed by sitting until 11:00 am. Contact: Carl Jerome (415) 431-5077, or Jennifer Birkett (415) 647-0465.

Dharma Sisters: A sitting group for lesbians that welcomes both new and experienced practitioners. Meets Tuesday nights at 7:25 pm for a half-hour meditation, followed by discussion. Contact: Susan Schoen (415) 665-7544. Email: Sussche@aol.com

San Francisco Mindfulness Community: Students of Thich Nhat Hanh meets the 1st and 3rd Monday for meditation and discussion: 7:30 pm to 9:00 pm. Contact: Avi Magidoff (415) 546-6566.

Meditation for Recovery: 2nd and 4th Monday of each month, 7:30 pm to 9:00 pm. We offer meditation instruction, practice and discussion in special sessions designed specifically for people in recovery. Contact: George Gayuski (415) 861-6160 or email HSZC@aol.com.

HSZC Temple Schedule

HSZC offers a traditional schedule of Zen meditation. For those new to zazen, instruction is required prior to participation in formal meditation periods, and is available by appointment. There is a public lecture every Saturday at 10:00 am, followed by discussion and tea. All are welcome. Please arrive at least 5 minutes prior to all scheduled times.

MORNING: Monday through Friday

5:45 am Zazen
6:15 am Interval
6:20 am Zazen
6:45 am Service

EVENING: Monday through Friday

6:00 pm Zazen
6:40 pm Service

SATURDAY:

8:00 am Beginner's Zazen instruction by appointment.
9:10 am Zazen
10:00 am **Dharma Talk**, followed by tea and discussion.

Donation to support the temple is appreciated.

MONTHLY MEMORIAL SERVICE for Temple founder Issan Dorsey Roshi is held on the 6th day of each month.

SANGHA EVENINGS: Third Thursday of the month, 7:30 pm

to 9:00 pm. Informal discussion, lead by an invited teacher on specific issues relevant to life on the spiritual path. A donation to support the temple and guest speakers is appreciated.

MEMBERSHIP: Practicing members sit regularly, may attend practice interviews with Zenshin and contribute a suggested \$40 monthly. Supporting members contribute \$20 or more a year and receive newsletters by mail. This is your temple so whatever you can offer is appreciated.

Schedule of Upcoming Talks and Events: July – October 1998

Saturday, July 18th, 10:00 am. Shunsen Barbara Kohn, a Zen priest ordained in 1988, and current SFZC president.

Saturday, July 25th, 10:00 am. Lou Hartman, a Zen priest since 1977, was a writer and radio show host before coming to Zen center in 1968.

Saturday, August 1st, 10:00 am. Zenshin Philip Whalen, resident teacher of HSZC.

Saturday, August 8th, 10:00 am. Susan Moon, Author of "The Life and Letters of Tofu Roshi," and Editor of the Buddhist Peace Fellowship Newsletter.

Saturday, August 15th, 10:00 am. Rev. Kinrei Bassis, MOBC Head Teacher of the Berkeley Buddhist Priory, in the lineage of the late Rev. Master Jiyu-Kennett, MOBC.

Saturday, August 22nd, 10:00 am. Mary Mocine, priest at SFZC and Director at CC.

Saturday, August 29th, 10:00 am. Shunko Jamvold, a Zen priest and member of HSZC's Board.

Saturday, September 5th, 10:00 am. Zenshin Philip Whalen.

Tuesday, September 8th, 7:30pm. Six week class on "Faith in Mind" begins.

Saturday, September 12th, 10:00 am. Mark Lancaster, a lay practitioner at SFZC, and former Head Student at SFZC.

Saturday, September 19th, 10:00 am. Mick Sopko, a lay practitioner, has been the resident bread baker at Green Gulch Farm since 1993, and is the current Treasurer.

Saturday, September 26th, 10:00 am. Joe Bobrow, Head Teacher at the Harbor Sangha in San Francisco. Their lineage is a mixture of Soto and Rinzaï (koan practice) schools developed by Aitken roshi.

Saturday, October 3rd, 10:00 am. Zenshin Philip Whalen.

Saturday, October 10th, 10:00 am. Jeff Kitzes is the teacher from Empty Gate Zen Center in Berkeley, founded by Zen Master Seung Sahn.

Saturday, October 17th, 10:00 am. Shunko Jamvold, a Zen priest, and HSZC board member.

Saturday, October 24th, 10:00 am. Diane Rizzetto is head of the Bay Zen Center and a disciple of Joko Beck.

Saturday, October 31st, 10:00 am. Joan Sutherland is a Zen Teacher in Occidental, CA. in the lineage of Robert Aitken Roshi.

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ADDRESS CORRECTION REQUESTED

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